

coming common property. They can become common property and be applied to the common good only by these favored individuals giving themselves and their thoughts to the world. Nothing less than this can be expected of a Christian. Under the ancient rule he was greatest who could consume the service of the most men upon himself. But the life and teachings of Christ has changed all this. Now he is greatest who serves others most. The learned and the pure have no right, at least no Christian rights to withhold the leaven of learning and purity from the unleavened masses.

(1) They cannot run away from the world and justify themselves. The philosopher's coat and the priestly robe cannot cover their sin. Lazy indifference and the fear of contamination will not excuse; the former is to be condemned, and the latter, if honest, is to be pitied.

(2) Nor can such act independent of or as superior to the common people. They have no right to lord it over God's heritage. What they have are trusts given to be used in the establishment of righteousness and peace on the earth.

2 These choice individuals are intended to be and ought to be the sensitive points of the public conscience; prophets of a better order of things. They are first touched by and give response to the moral civil dangers of the times; they too first see and urge the duty of the hour. The state or municipality that has not such a watchman, such a conscience within its conscience is in imminent danger. The church may persecute her Isaiahs, her Pauls and her Luthers; the state may assassinate its Lincolns and its Garfields; and yet these are the salt of the earth.

3 By the faithful work of these enlightened and conscientious few these great principles may one by one be lodged in the minds and pressed upon the consciences of the many. The school and the college, the pulpit and the platform, the pen and the press are at their service; and when by the consecrated use of these means the public mind is enlightened, the public conscience awakened, and the public heart warmed we may hope for better things. The people will be ready to act with

intelligence, with energy. This action will result in purer social customs more righteous legislation, and a more settled purpose to compel lawlessness into time.

(3) Then the sovereign people will see to it that only men of intelligence and character are sent to the legislature, such men as will put into the statutes of the state, laws by which the progressive ideas of the people may be realized and conserved to future generations.

(2) They will also see to it that the courts of law are in sympathy with the same high principles.

(3) And above all they will not neglect the police power of the land. The executive offices will be filled with men that have too much honor to be bought and with too much faith to fear the lawless.

4 We are not so thoughtless as to dream that all this will be done in one year. Rome was not built in a day. Christian civilization is the work of Millenniums. This republic of ours is the work of centuries. By education, by agitation, by suffering we have come to what we now enjoy; and by these we shall by and by realize and enjoy the Kingdom of God.

IV Our Duty.

1 We must take an intelligent interest in politics. There is nothing more practical than politics. We cannot be indifferent to it. It touches you at every point. It is a matter of personal concern what kind of men are in office. We are creatures of environment. The state that we make and the government we leave will determine the character of the rising generations.

(1) We must ourselves learn and perform our civil duties.

(2) We must teach these principles to and urge them upon others. We must educate and agitate.

2 We must vote. It is not enough to pray. Prayer can no more take the place of action than action the place of prayer. The Devil is perfectly willing that Christians shall do the praying if they will let the saloon do the voting. Prayers and votes in harmony and together is what gives his Kingdom work. Like voters like government. Boodle voters, a boodle government. It is our duty as voters to vote intelligently to

vote conscientiously. We ought to know men and measures for which we vote. We must do our own voting. Do not let the party or the party boss control your vote. Vote as a man and not as a party dupe.

A MORAL COWARD.

MR. 6; 14-29.

Introduction.

1. Christ's miracles and teaching have made him famous. He is the common talk of the whole country. His fame is in everybody's mouth, as is always the case with any new phenomenon, all are trying to account for the unique character and wonderful works of Jesus.

2. His fame has finally penetrated Herod's court. While all had occasion to be perplexed the more. He was not only perplexed but troubled. But this remarkable personage must be accounted for, and he tries his hand.

3. Our birth, our training, our habits, and our character enter into our explanation of all phenomena; and how much more into a great moral phenomenon. And for this very reason our explanation of such phenomena is a revelation of our character. Such was at least the case with Herod Antipas. His explanation of the Christ shows him to be to the very last what he had been all his life, a moral coward. Such a character should be fraught with lessons and warnings to all, and it is for this reason that I invite your attention to it this evening.

I Herod's life.

1. He was a son of Herod, the great; and by his father's will he was given all his dominions, over which he was to rule with the title of King. But the Emperor of Rome did not confirm the will and he was given the dominion of Galilee and Perea with the title Tetrarch. At this time his capital was at Tiberias on the shore of the sea of Galilee. Hence Christ was teaching in his dominions.

2. His first wife was a daughter of Aretas, King of Arabia. While on a visit to his brother Herod Philip, he became acquainted with Herodias, his brother's wife; and in his weakness allowed himself to be enamored by her great beauty. In his cunning he began